

Religious Intelligencer

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO. 9.

NEW HAVEN, JULY 28, 1832.

VOL. XVII.

Missionary.

"Go ye into all the World and preach the Gospel to every creature."

CEYLON.

BISHOP TURNER'S VISITS AND VIEWS.—Bishop Turner has evidently the success of missions deeply at heart: and considering the short time he has been in India, his views of the venality and duplicity of the native character, of the danger of missionaries and others being imposed upon by the hypocrisy of false converts—of the comparatively little use of giving the natives mere worldly learning without christian instruction—of the importance of having christian teachers, if possible, in all the native free schools—of the superior advantages of concentrated effort, on a small field, over desultory operations on a larger scale—and of the value of the English language, and the sciences, when taught in connection with christianity, as a means of overturning the system of idolatry in these strong holds, seem remarkably clear and correct. On learning that, though many of our schools are still taught by heathen masters for want of better to supply their places, they are required to leave off their heathenish ceremonies, to attend divine worship on the Sabbath, and to learn and recite stated scripture lessons; and that they and the children are under constant christian superintendence, he observed that the system is very different from that pursued in most other places which he had visited, where the schools are taught by heathen masters; as in general he had found that they not only have no love for christianity, but no knowledge of its truths. Such schools are indeed, to all judicious christians, acquainted with the subject, acknowledged to be little better than useless. "Men do not gather grapes of thorns nor figs of thistles;" and if the school system ever does much for India, it will be by means of bible instruction, and in the end mainly by christian teachers. After all the talk about civilization paving the way for christianity, it would be much more proper to reverse the order, and say that christianity prepares the way for civilization. However many blessings civilization may bring of itself, and especially when connected with christianity, it never makes men christians, nor prepares them to worship acceptably the only true God. The civilized Hindoos are further from the kingdom of heaven, than the untutored negroes of Africa, the naked islanders of the South Seas, or the wandering savages of the western wilds of America. Of these, so degra-

ded in a scale of civilization, hundreds and thousands have received the tidings of the gospel with great joy; but of those hundreds, if not thousands, in a single city, after having been educated to a considerable extent in the literature and science of the west, and risen high in civilization, are still opposed to the gospel, and groveling in all the low idolatry of the east. The light of reason has dawned upon them, and they prefer it to the light of revelation; it has not yet been clear enough for them to see that they ought not to worship the work of their own hands. And though some have cast off the more absurd forms of idolatry and are perhaps deists, all the labors of Ram Mohun Roy and others of similar views in India and in other countries, have not raised any considerable number of these "enlightened Hindoos" so high as the standard of pure theism, according to the doctrines of natural religion. But, however easy it may appear for rational heathen to become rational christians, this single step to be taken by the aid of reason alone, is more difficult than from the depths of vice and barbarism to the heights of evangelical christianity, through the influence of the cross of Christ. The preaching of Christ and him crucified is still the wisdom of God and the power of God unto salvation unto all, in every situation, whether savage or civilized, ignorant or learned, bond or free, who receive the truth in the love of it; and though the aids of philosophy, by which the preacher's reasoning may be apprehended, are not to be despised, yet if these are not found, he is not to wait for them, but as he goes, he is to "preach," and to preach not to the enlightened only, but to "every creature!"

Journal of Mr. Winslow.

PERSIA.

[From the Society of Inquiry respecting Missions, Andover.] The following is extracted from a dissertation on Persia, which was read, not long ago, before our Committee on Foreign Missions.

"Before Henry Martyn visited Persia, the Bible, or at least some part of it, had been translated into the Persian language. But the translation was so badly executed, that it was almost useless. The effects of Martyn's labors are still felt. His translation of the New Testament and of the Psalms, was received with much approbation by the king and the literati. His tract, giving reasons why the Persians should reject Mahomedism, awakened much feeling. A reply to it was presented to an English Ambassador; but the Persian who presented it, ashamed of the poor defense it made for his religion, remanded it, saying that a better answer was preparing at Bagdad;

but I cannot learn that it has ever appeared. A poem, eulogizing the virtues, piety, and learning of Martyn, has been written by the Persians, and sent to England. All these things favor the circulation of his translations.

"The feelings of the Persians towards European Christians, are such as to favor very much the establishment and successful operation of a mission among them.

"The Christian Observer of 1818 says, "The Prince Royal has exerted himself much in favor of Christianity. To the Mahomedan priesthood, he proposed the following questions: "Was the Lord Jesus a true prophet, sent from God?" Ans. "Yes."—"Are the laws promulgated by his honorable gospel, just or not?" Ans. "Yes, they are just." "According to our laws, may the laws of the Lord Jesus, promulgated in his honorable gospel, be blasphemed?" Ans. "No, it is unjust." He then declared that a hundred blows should be given to him, who should offer insult to Christians."

"Mr. Wolf visited the western part of Persia a few years ago, and awakened a considerable interest in respect to schools. In Bushire he established schools for mutual instruction, the effects of which were favorable, and in which many of the most respectable men in the country, and even the king, became deeply interested. A petition was sent to England, expressive of gratitude for the labors of Mr. Wolf, and requesting a missionary. They appear ready and anxious to receive instruction, and nothing seems to be wanting, but men of piety and apostolic zeal, to diffuse widely in Persia the knowledge of the only way of life and salvation. During the last 20 years, there appears to have been a great change in favor of Christianity.

"The number of inhabitants is probably about twenty-five millions. Here then, are twice as many inhabitants as there are in the United States, all going down to eternal night, and calling upon the Christian world to give them the gospel, that they may be turned from their present course, and guided in the path to happiness and heaven."

And thus it is. The heathen wait and plead for the bread of life; but wait and plead almost in vain. Thousands die and go unprepared to the judgment, before the missionary arrives to tell them of a Saviour's dying love. The Mahomedan too is seen to lay aside his enmity to the religion of the cross, and seems ready to renounce the bloody and sensual religion of the false prophet; but Christians send none to tell the more excellent way. A Martyn goes and half overturns the false religion, which is leading twenty-five millions of immortal souls in the way to eternal ruin; but no one is found to enter in and reap the almost ripened harvest. Are there difficulties? Martyn feared them not, and overcame them. Are they greater now than then? The answer is seen above. Why then, is the impression he made suffered to die away and be forgotten? Why, when God has thus pointed to this most important part of the enemy's dominions, and said in the voice of his providence, Enter and possess,—why has Martyn no successors? Is it because the churches will not support them? Tell us, ye who have consecrated yourselves and your all to Christ and his cause, have you withheld from your God his own; and thus detained

those, who would have been encouraged to go, if you had done your duty? Is it because the bosom of no youthful disciple of Jesus Christ glows with a Martyn's zeal for the salvation of those millions of undying souls? Tell us, youthful readers, tell us;—is it so? Why, then—how long shall Persia wait, and wait in vain, for the light from heaven? Wuy?—*Boston Recorder.*

SANDWICH ISLANDS.

These isles of the sea have long been looked to with admiration, on account of what has been done for them by the gospel and its Missionaries. The passages which follow, relating to these Islands, we extract from a letter written to the Editor of the Vermont Chronicle, and contained in that paper of the 1st inst. The letter was written by Mr. J. S. Green, one of the Missionaries in these Islands; and is dated "Byron's Bay, Hilo Hawaii, Oct. 26, 1831. It gives an interesting description of some peculiarities in the natives of these Islands:—

We have an immense field spread out before us, and great encouragement to labor. I say encouragement to labor, for I apprehend that some of our friends have incorrect ideas of the real state of things, and having heard so much of the triumphs of the cross over the gods of Hawaii, and of the utter defeat and ruin of so many enemies of the Son of God, are disposed to regard the soldiers they have sent hither, rather as a garrison quartered in an enemy's country in a time of profound peace, than as an army with their weapons in their hands, daily meeting and contending with the foes of their king.

In some respects the change which the gospel of Jesus Christ has here effected, is as great almost as the human mind can conceive. That a nation, for a long period shamefully addicted to drunkenness, and theft, should in a few years have almost universally become temperate and honest; that thousands who a few years since were ignorant, naked, idle, and grossly sensual, should be decently clad, commendably industrious, chaste, and able to read intelligibly the word of God; that the Sabbath should be universally observed as a day sacredly devoted to rest and to attendance on the ordinances of God's house, and that strife and contention, once exceedingly common among them, should have so nearly ceased as to render a comparison, in this respect, with any nation on the face of the earth, greatly in favor of this people; all these which are stubborn facts, show to demonstration the finger of God, and call upon all who know them to extol the riches of sovereign grace.

Now in looking at these facts, and thinking of the people as having experienced a change so wonderful, it would not be surprising, if you should regard the change in the condition of the people, in other respects greater than it really is. When you hear of the multiplication of houses of public worship and of our thronged assemblies on the Sabbath; when you read of our school houses and school teachers, and pupils, are you not wont to compare them with your own, and to look upon the people as a great community of intelligent, happy, elevated freemen? If you regard them thus, you are greatly mistaken in their character, and condition. They are *emphatically children*, have almost every thing to learn, and are less apt in receiving instruction than many other na-

tions. Born and living under a tropical sun, they have little of that strength of mind, which distinguishes the Indians of the American wilderness.—They have fewer motives to an industrious life than those who feel the chilly blasts of a northern winter, and living under an arbitrary government which knows scarcely any thing of the rights of citizens, they are of course indolent. Think then of our charge of the care of 150,000 children, over whom we must watch, and whom we must assist to escape the snares which are thickly spread for their feet; for whom we must make books of all kinds necessary for their improvement, and into whose language we must translate the book of God; for whom we must provide teachers, and whose schools we must constantly superintend; to whom we must preach the gospel from sabbath to sabbath; to whose numberless inquiries we must listen, and whom in a word, we must enlighten, guide, and if possible, save from endless woe. Do we not need peculiar qualifications, great industry, untiring patience, and perseverance. We need the love of God shed abroad more abundantly in our hearts; we need the temper of Jesus Christ. Pray for us, that God would give us the very qualifications which he sees we need; would pour upon us his good Spirit, and make all this people the heirs of his grace.

The mission is in as prosperous a state as usual. Our hearts were made glad by the arrival in June, of so goodly a number of helpers, and our hands are greatly strengthened by their labors. Yet, God is wisely afflicting us while his kindness demands the tribute of our thanksgiving. Mr. Shepard, our faithful and beloved printer, is, we fear on the borders of the grave. Mr. Goodrich has gone to relieve him from the labors of the press. The health of other members of the mission is as good as usual. The work of translations is going on prosperously. Our schools flourish, and are rising in character. The high school at Lahaina, under the care of Mr. Andrews, is already opened or about to be opened. We hope much from it. There is nothing specially interesting of a political nature to communicate. Things are quiet; the rulers are cordially friendly to the cause which we advocate. Some of them we hope, love the Saviour. We greatly fear for the young king, and indeed for the other chiefs. Satan has so many emissaries here who are wholly devoted to their master's interest, and who are so active and persevering in the work of ruin, that unless God interpose, these chiefs will fall and perish. Pray for us, for this people, for the chiefs, and for those, who from Christian lands are leagued with the grand tempter in the work of ruin.

SEMINARY FOR TEACHERS AT THE SANDWICH ISLANDS.

It is extremely gratifying to observe the progress of education at the Sandwich Islands. A view of the incompetency of the 500 or 600 teachers now employed in the schools, has led to the determination of establishing at Lahaina, a school for the education of teachers. It is to be under the superintendence of five directors, "whose duty it shall be to watch over the interests of the school; to point out the course of instruction to be pursued; and to make an annual report to the mission, of the state and progress of the

school." They are also to examine the school, the plan of instruction, and the progress and the qualifications of such as seek admission to it, and make an annual report on these several points. Mr. Andrews is appointed the principal.

The number of students for the present year, is limited to 50. Of this number, Hawaii, may furnish 18; Maui, 14; Oahu, 10; and Kanai, 8. The king, and five of his favorite men, are also permitted to attend. But this number may be increased hereafter, according to the means which may be afforded. After June of the present year, every scholar on entering the school, must be able to read well in his own language, must be able to write a neat, plain, legible hand, and be acquainted with common arithmetic, and the fundamental principles of geography; and none are to be admitted, until they have been examined and approved, by at least two of the directors.

The course of study is not yet fully determined. It is designed, however, that the scholars shall be put forward, as fast as they become proficient in any one branch, to another of the next importance; and next to geography and arithmetic, they shall be instructed in composition in their own language; and such other studies as the board may direct. The study of the doctrines and duties of the word of God, is to be a prominent object.

The year is to be divided into two sessions, of five months each; and at the close of each session, a public examination will be held in the presence of the directors, and all who may choose to attend. The length of time which the students shall be required to attend, will depend on circumstances.

It is intended to connect a piece of land with the institution; and as far as practicable, to introduce the manual labor system; that the scholars may not only support themselves, but be enabled to furnish their own stationary, and such other articles as may be necessary in pursuing their studies. Thus, according to present prospects, the inhabitants of the old countries, and even of intelligent New England, are destined to learn wisdom on this subject, from the islands of the Pacific.—*Journal of Education.*

Miscellaneous.

From the New York Evangelist.

CLAIMS OF THE AFRICANS.

I have often heard of the claims of the Africans, and as often given a passing acknowledgment of them but I never felt their importance adequately until I read a little work with the above title. It is published by the Massachusetts Sabbath School Union, and for sale at Sleight's book store, corner of beekman and Nassau streets.

The writer has selected from other works on the subject of the slave trade, some of the most touching facts, with regard to the extent of the evil, and the horrors of the "middle passage."—By the middle passage, navigators mean the passage from Africa to the West Indies, or wherever else the cargo is landed. From Liverpool, or whatever other port they started, to Africa, is the first; from Africa to Cuba the middle; and from Cuba, whether they returned laden with sugars and liquor, the third. Very often hundreds die out of one cargo, in the passage, from confinement between decks, where to each is allotted a

space not larger than a coffin. When weak and sickly, their inhuman masters throw them overboard, to avoid paying duties on them in South America.

The writer has given the history of the American Colonization Society, with its success; and I am convinced that the hope of Africa, as well as our own colored population depend upon the patronage which this institution receives. Monrovia contains already 200 houses, most of them with stone basements—some of them well painted, spacious. Liberia contains about 2000 inhabitants. The soil is rich; the climate healthful to colored persons. One merchant (a colored man) has made \$20,000 within six years. They are a happy, united and flourishing people. Already has God poured out his Spirit, and a large number have been converted. I doubt not these are the pioneers of salvation to bleeding Africa, and through their instrumentality "Ethiopia will stretch forth her hands unto God." The slave trade has been in a great measure put down, in the district around this station.

This little book is indeed primarily intended for children, but every man who wishes to have a compendious view of the operations of the Colonization Society ought to read it.

H. G. L.

[From the Maine Wesleyan Journal.]

FAULTS IN PRAYER.

A. uses good language, and appears sincere and devout, but seems unwilling to close before he has prayed for every thing; and hence his prayers are very long, often inappropriate, and at times almost insufferably tedious.

B. is an excellent man; was formerly connected with the ——— church, in which, what the Scotsman termed the "godly tone," has been considered an infallible indication of Divine influence; when he becomes earnest in his devotions, he always "tones it."

C. is naturally a very diffident man, prays in a monotonous tone of voice, and has contracted a habit of dropping the last syllable at the end of a sentence, which sometimes gives a singular turn to his petition, as, for instance, "Lord save sin,"—he meant to pray, "Lord, save sinners."

D. has fallen into a habit of adding a syllable at the close of his sentence, as, for example, "Lord bless my soul-cr."

E. is fully delivered from the embarrassing fear of man, has a loud, heavy voice, and prays with all his might. I have known the saying of the wise man to be fulfilled during his prayer, "The wicked flee when no man pursueth."

F. has a small weak voice, speaks indistinctly, and often places his face so near the bench or wall, that not one in five can hear him.

G. unites in himself the faults of both E. and F. Now he speaks in a strain so low as to be audible only to those near him; then his stentorian voice is strained up to its highest pitch.

H. is a zealous man, very fervent in spirit, and exceedingly fond of responses, which he generally makes with great earnestness, if not with great propriety. Hence when his minister, with intense feeling, prayed, "Lord must all these sinners be banished from thy presence!" he responded, "Amen, Praise the Lord!"

I.'s style and tone are both very pompous, and seem to say, "How well I pray—how much like a minister!" while J. who sits near him prays to the "King of kings," in the same familiar tone and style in which he would address a fellow creature.

K. prays *at the people*, and a stranger would think his principal design was to expose their wickedness; he seems to say, "I do well to be angry" at their impenitence.

I have not noticed the above faults in prayer for the purpose of holding up any person to ridicule; nor do I herein design to speak *at* my brother; but after my praying brethren have read this piece, let each one ask some judicious friend to point out any thing exceptionable in his style, or manner, and thenceforth let him amend.

[From the Vermont Chronicle.]

USELESS ORNAMENTS.

"What shall I do with my rings, jewels and beads?" asks the pious lady, after reading Dr. Judson's letter to the females of America. "If it is wrong for me to wear them, it is wrong for others: and therefore I ought not to sell them. To lay them up and keep them would do no good; and to break them and sell them as old gold, would be a waste of property. What, then, shall I do with them?"

Throw them into the contribution box as soon as may be, and leave it for others to decide what shall be done with them finally. You will then have freed yourself from a guilty conscience, and the sin of ornamenting your person at the expense of that which might have saved a soul; and also shown, without ostentation, a good example for others, which you cannot do so well by disposing of the useless articles in any other way.

But you are afraid some vain girl will buy them, and that you will thus be the means of causing another to do wrong, while you are endeavouring to do right.

It may possibly be so: but probably your example will be followed by others, and the silly fashion of wearing such ornaments will pass away, and they will cease to be bought or sold. The materials of which they are made will then be applied to some useful purpose. You will do more towards preventing the sin of wearing them, by your public example, if you cast them into the contribution box, than by breaking them: therefore do it.

If you think otherwise, then break them, and cast in the broken gold, or other material; or sell it yourself. It will indeed be a loss of property; but it is like the waste which the distiller suffers, when he ceases to use his distillery. You, like him, have become possessed of property, which you did wrong in purchasing, and you must get rid of it in the best way you can, even though it be at a loss.

PHILANDER.

DR. FRANKLIN AND THOMAS PAINE.

When Paine was writing his infamous attack on the Christian religion, he submitted a part of his manuscript to Dr. Franklin, for his inspection and opinion. The following is the answer of that great philosopher and patriot.

Dear Sir,—I have read your manuscript with some attention. By the argument it contains against par-

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ticular Providence, though you allow a general Providence, you strike at the foundation of all religion. For, without the belief of a Providence, that takes cognizance of, guards, and guides, and favors particular persons, there is no motive to worship a Deity, to fear its displeasure, or to pray for its protection. I will not enter into any discussions of your principles, though you seem to desire it. At present I shall only give you my opinion, that though your reasonings are subtle, and may prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject, and the consequence of printing this piece will be a great deal of odium drawn upon yourself, mischief to you, and no benefit to others. He that spits against the wind, spits in his own face. But were you to succeed, do you imagine any good will be done by it? You yourself may find it easy to live a virtuous life without the assistance afforded by religion; you have a clear perception of the advantages of virtue and the disadvantages of vice, and possess a strength of resolution sufficient to enable you to resist common temptations. But think how great a portion of mankind consists of weak and ignorant men and women, and of inexperienced, inconsiderate youths of both sexes, who have need of the motives of religion to restrain them from vice, support their virtue, and maintain them in the practice of it till it becomes habitual, which is the great point for its security. And perhaps you are indebted to her originally, that is to your religious education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors. For among us it is not necessary, as among the Hottentots, that a youth; to be raised into the company of men, should prove his manhood by beating his mother. I would advise you, therefore, not to attempt unchaining the tiger, but to burn this piece before it is seen by any person, whereby you will save yourself a great deal of mortification from the enemies it may raise against you, and perhaps a great deal of regret and repentance.

If men are so wicked *with religion*, what would they be *without it*? I intended this letter as a *proof* of my friendship, and therefore add no profession to it, but simply subscribe

Yours,

B. FRANKLIN.

RELIGIOUS PERIODICALS.

The following, from the Boston Messenger, is just 'as it should be'—therefore it cannot fail to deserve the attention of every person in the world. We ask every one of our patrons, who has opportunity, to show it to his nearest neighbor, and request him as an act of justice to himself and us, to 'read, mark, learn, and inwardly digest,' its wholesome truths.—*World*.

'As a luxury, to an intelligent and devout mind, a religious newspaper is one of the greatest, and at the same time, one of the very cheapest. We are aware that many who take pleasure in perusing a paper of this description, excuse themselves from patronizing it, on the plea of inability.—But we are confident that in a majority of cases this plea is not well founded. How many men are there in this city, or in the country, who can appear decently clad, and who cannot, without inconvenience, lay aside from week to

week, four cents as a contingent fund? We think not many; and yet four cents, (a fraction more than the cost of one glass of ardent spirits) per week, saved by a retrenchment in any one of the unnecessaries of life, will furnish ample means for paying the yearly subscriptions of a weekly newspaper.

'We might address ourselves to the grosser passions, and as an inducement to patronize a newspaper, show, by incontrovertible facts, that whoever subscribes for one, not only derives the advantages mentioned at the commencement of this article, but may actually make it a means of saving yearly many times the price of its subscription. But this we trust is unnecessary, and we therefore submit it as it now stands, to the consideration of the candid reader, hoping, that if he be destitute of so useful an article, he will furnish himself forthwith.'

THE SAILOR'S GOLD BEADS.

The affecting incident related by Mr. Mitchell at the ordination of Mr. Stevens, of the poor widow in Fair Haven, when she presented the beads her father gave her, and the ring presented by her lover, has been repeated by Mr. Patton in Philadelphia with much effect.

Mr. Patton, says Dr. Ely, hoped it would no longer he said "we shall get a poor collection because the church is filled with ladies;" and he thought he might pledge his native city, Philadelphia, for the support of at least one of the missionaries of the Seamen's Friend Society. The beads which he exhibited were the old fashioned large round beads of *yellow not red gold*, which were given when they were worth the best cow on a farm. Mr. Patton succeeded so well with his fishing line that he *hooked* up twenty-five golden rings from his audience, which were worth 50 cents each on an average. We are sorry that the more valuable rings did not slide from many a fair hand; but as the little rings actually given were commonly used to hold the more weighty ones on, perhaps they will come, on the next application of similar importance.

The example brought some chains and rings from the 3d Presbyterian church on the Wednesday evening following, one of which was worth eight or ten dollars; and in Rev. James Patterson's congregation a poor woman sent a ring, which might be valued at two dollars, saying that it had been left to her by her deceased mother, and long kept as a remembrance, and that she would not have parted with it on any account, but in hope that it might be the means of saving souls, by assisting to support some missionary to the poor heathen.

We have no wish to annihilate the trade of the gold and silver smith; but if we love the gospel and the souls of men more than gold and silver ornaments, we shall cheerfully part with them when needed, so long as those who prize not the soul will give food and clothing for them to any herald of salvation.

GENERAL ASSOCIATION OF MASS.—This body of Clergymen, which consists of Delegates from twenty-two Orthodox Associations in this State, and Delegates from similar ones in the neighboring States, held its meeting in this town last week. There were upwards of one hundred Delegates present, and the meetings were continued three successive days. The Association was organized on Tuesday, and in the

evening a lecture was delivered; on Wednesday afternoon, the several Delegates made their reports on the progress of religion and morals in their different districts; the striking reformation among the intemperate was animadverted upon by almost every speaker; in the evening a sermon was delivered by Rev. Mr. Todd, of Groton. On Thursday morning, the Association went in procession to the Grave Yard, where, we understood, an impressive address and prayers were offered up over the tomb of that eminent missionary, BRAINARD; during the forenoon, the necessities of the Colonization Society were laid before the Association. In the afternoon, a sermon in behalf of Domestic Missions was preached by Rev. Mr. Phelps. In the evening, an address on Intemperance was delivered by Rev. Mr. Edwards, of Boston; it was an ingenious and masterly performance, conclusive enough in its reasonings and facts, to make the intemperate man stand aghast and firmly resolve to sin no more.—*Northampton Courier.*

RECANTATION.

We find the following in the Connecticut Repository, published at Danbury, where the writer has been for some time a preacher of Universalism. His friends we have understood, were just building a church for him. The motives of such a recantation must of course be judged by its fruits. We have not heard that any person doubts its sincerity.

TO THE CHRISTIAN PUBLIC.—It is well known to all in this section of country, and to many elsewhere, that I have been a preacher of the doctrine of Universal Salvation to all mankind in a future state of existence beyond the grave—for I have been an advocate for that sentiment for ten years past, and I believed it without one doubt on the subject, or with all the powers of mind that I possessed to believe any thing. My faith was sound, my hope was strong, and my confidence was unwavering in the sentiment, believing it to be the doctrine of the bible, the gospel of Christ, and the immutable purpose of God, that all mankind should be saved. But now my faith is shaken, my hope is withered, and my confidence is lost in the system. I no longer believe, and I can no longer preach it. I therefore renounce it, believing it to be of no possible benefit to the morals or the religion of mankind; but that it injures many men, and does others no good in respect to religion. Although in preaching it, I formed extensive acquaintance, contracted much friendship, and obtained many friends whose houses have been my home, whose tables have furnished me with the luxuries and dainties of the earth; whose parlors have witnessed my hearty welcome, and the reciprocal interchange of friendly feelings and warm affections, and whose pillows have been my resting places, and whose purses have been opened to relieve my wants.

And in renouncing it, I deprive myself of their friendship and affection, of their aid and support. The sacrifice is a great one, and causes my heart to bleed with grief, while I am penning this article, which I know will be an unwelcome message to my kind friends, and the sword that will cut asunder those strong cords of fraternal affection that have bound us together. But duty calls and I must obey. I have counted the cost, the sum of which is great to me. But the honest and sincere conviction of my soul is,

that the bible, teaches the doctrine of endless misery, as the only portion of that part of mankind who die impenitent—and that this doctrine ought to be preached to all men, calling on them to repent and turn to God, and seek their souls salvation before it be too late. And may God forgive me my former errors in believing and preaching what I now think was and is false, and the errors of all those whom I have caused to believe it, and bless this article to their recantation and reformation is the sincere prayer and desire of

GEO. W. BROOKS.

LETTER OF DR. BEECHER.

The spirit of the Pilgrims for this month contains a letter of ten pages from this gentleman to Dr. Woods, of Andover Seminary, on the present movements in the religious world. On the existing attempts, "to adapt instruction and action to the exigencies of the day," Dr. Beecher, with his constitutional ardor, thus inquires:—

"Though the effort may be environed with danger and attended with some mistakes, can there be any doubt of its necessity or success? Is the past lingering, limited instrumentality, to be made effectual by the mere sovereignty of God for the conversion of the world? Must there not be new vigor and new ardor applied to the work of God? And though Satan should attempt to ruin the cause by excess, when he can no longer do it by apathy, must we therefore fall back on the regions of frost? Was there ever any great movement of the human mind, political or religious, without human defect? And may we not believe that what is now witnessed with fear, may, through faith and prayer, be hailed with hope, as the sign of the Son of man, coming in his kingdom and power and glory? Do the signs of the times indicate as much danger of retrocession from the faith to heresy, as is apprehended by some most sincere and most excellent men? When was the interest in truth ever more intense, the fear of heresy greater, watchfulness more wakeful, or the power of truth and the Holy Ghost in revivals more terrible to the powers of darkness? And when, since the Gospel day, were there ever so many minds, with such ample means, transferring their confidence from human theories to the Bible, that they may learn to do the divine will, and know the doctrines which be of God?"

What a most surprising reformation is here alluded to, when "confidence in human theories shall be practically transferred to the authority of the Bible!"—May we not look for an example in this thing to the great men who are leaders in reform? May we not expect from them some practical illustration?—*Chr. Watch.*

CHRISTIAN CHEERFULNESS.—A gloomy mind cannot keep company with a religious spirit. Christianity is cheerful. Christ invites to rest. Rest is an exile to the breast where melancholy dwells. Could the Saviour of the world himself more highly recommend the blessedness of a cheerful heart, than when he said, "Be of good cheer." "Let not your heart be troubled." "My peace I leave with you," and "My Father will send you another Comforter." When, therefore, you see a professor of Christianity dejected, and refusing to be comforted, pity and pray for him! but do not believe that depression of spirit can be the natural result of Christianity.—*Christian Soldier.*

Fourth's Department.



"Remember now thy Creator in the days of thy youth."

A SABBATH SCHOOL BOY.

A circumstance which tends forcibly to illustrate the utility of Sunday schools, and of placing the Bible in the hands of children, has been communicated to me by Mr. J. A—, a teacher in the Brown-street Sunday school, Belfast. A little boy named Edward D—, about seven years of age, who attended the above institution, had by his unremitting attention and diligence, as well as regular attendance, excited a particular attention in his teacher. One Sabbath he was found to be absent. His teacher on inquiry found where he lived, and called in the evening to inquire into the cause of his absence. On entering the humble habitation, he was not a little surprised at the scene before him. It appeared that the boy's father, a poor and industrious man, had been employed in a brewery, where he earned a scanty subsistence. He had a wife and four children; the eldest about nine years of age. Hard labor, and perhaps but ill fare, joined to a severe cold he had caught, had brought him to the verge of the grave. There lay the poor man on his lowly bed, a bed from which he was never to rise; beside him sat his little boy, the object of his fondest solicitude, and on whom his very soul seemed to center. He was reading his Bible; and as the child read to his dying and untutored parent of the long-suffering mercy and goodness of God, and of his Son Jesus Christ, it is easier to conceive than to describe the effect it had on the beholder. Such a scene as this requires no comment. It comes home to the heart and understanding of every man and every Christian.—*31c Comb.*

[From the Charleston Observer.]

SUNDAY SCHOOL ANECDOTE.

M—J—, a little girl belonging to a wealthy family in A—, was going to the Sunday school one very cold morning, and met another little girl barefoot and in rags, whom she asked why she did not go to Sunday school. "Oh, they would not let me—I'm so dirty and ragged; and then I've no shoes and clothes." "Oh, never mind that; come and they'll give you shoes and clothes too." The little barefoot girl said she would like very much to go.

M. J. went on to school, and told her teacher what had passed. The teacher conferring with her fellow laborers, it was soon arranged, and the poor little girl being decently clothed and shod, became a member of the school. In a very short time, her diligence and good behavior excited so much interest that the same kind ladies exerted themselves to get her intro-

duced into a day school, where she distinguished herself by her successful attention to her studies. I need not say her little patroness M. J. and she became fast friends.

One Sunday, after morning service, M. J. said to her, "Are you not going home to dinner?" "No," said she, "I have my dinner here," shewing it in her bag. When M. J. was relating this at home, she said—and, Ma, guess what it was? A little bit of dry corn bread, about so big—measuring off the length of her little hand. M. J.'s brother, four or five years old, was sitting by—he sprang up, exclaiming, "When I grow a big man, I'll give her a whole beef." He was overjoyed at being permitted to take to her mother's cabin as much meat as he could carry.

Was he a wise boy!—A letter from a friend in Bowling-Green, (Ky) contains the following incident, which we hope will be communicated with advantage to many classes of boys, in some of which one or more may be found to whom such an admonition will be seasonable.

Yesterday, (Sabbath,) June 10th, one of the larger Sunday-school scholars in this place, instead of coming to Sunday-schools, went off to the Big Barren river, near, for the purpose of bathing, and about the time the Sunday-school closed in the morning, the news came to the school that he was drowned, and it was some hours before they found him; and while the school was in in the afternoon, passed the door a corpse wrapped in a sheet, carried by two men upon a plank upon their shoulders, in the sight of all the scholars.—*Sunday School Journal.*

MONTICELLO, CHARLTON CO. MISSOURI.

In a recent letter I gave some account of a revival in Apple creek settlement. I now have more good news to communicate. A powerful work of grace has just commenced here. Exertions were made at the commencement of the school this spring to increase the scholars which were attended with success. Nearly all the children in the settlement were gathered into the school; it now numbers about 70 scholars, and 13 or 14 teachers; the revival commenced a few days since.—Now about one half of the scholars are either rejoicing in hope, or seeking an interest in Christ. Among them are five or six teachers.

One case is very interesting. A Miss *** came from Massachusetts last fall, as a teacher of a select female school. She soon gained the confidence of the people, and possessed great influence.

This spring she took charge in the first female class in the Sunday School, containing 10 interesting girls from 10 to 15 years of age. Two weeks ago not one of them were pious—teacher or scholars. Miss *** now rejoices in her Saviour, and that is not all. Each of her scholars professes to have given her heart to God. Miss *** is now prepared to do much good. The influence which she possesses will now be given to the cause of Christ; it will be felt not only in the Sabbath school, but in her week day school. Nearly all now connected with it are indulging hope. I attended some very interesting and solemn meetings in the neighborhood. Although Sabbath, the 20th was a very rainy day, the house was filled. I attended the Sunday school. There seemed to be scarcely any in it that were not affected with religious truth. There

seems to be every indication that the work is extending and becoming general. The revival is still progressing at St. Charles, and is much more extensive than the revival at St. Louis. It is thought that nearly 100 conversions have taken place. The Sabbath School shares in the blessing.—*S. S. Journal.*

RELIGIOUS INTELLIGENCER.

NEW HAVEN, JULY 28, 1832.

THE CHOLERA.

No cases of the Cholera have occurred in this city since our last. The fact that the contagion of the Cholera is supposed to be in a great measure atmospheric, and that it has not been communicated out of the house where those sickened who brought it from New York, augurs well, so far, for the healthiness of our city. And may God in mercy preserve us from the "pestilence that walketh in darkness, and the destruction that wasteth at noon day" in other places.

The alarm that was excited, here and around us, for a few days, by false reports, has subsided—every one is attending as usual to business. There has been no suspension of the regular duties in college or any of our schools.

The following are extracted from the New York Journal of Commerce.

It will be seen from the report of the City Inspector, which we publish to day, that the number of interments in this city, during the week ending the 21st inst. (Saturday) was EIGHT HUNDRED AND EIGHTY-SEVEN; of which SEVEN HUNDRED AND SIXTEEN were by malignant Cholera. The number of deaths is more than four times as great as ever occurred here before in any one week, except the week ending 14th inst., when the number of interments was 510. The whole number carried off by the yellow fever in 1822, was less than have died within the last three days. The whole number of deaths during that year, [3,231,] was less than four times as many as have died during the past week. It should be observed, however, that the population was then much smaller than it is at present.

Interments during the twenty-four hours ending			
July 22, 8 A. M.	176	Spasmodic Cholera,	152
23, do.	135	do. do.	108
24, do.	140	do. do.	106
25, do.	135	do. do.	110

The Board of Health are convinced that the decrease in the report of Monday is owing in a great measure to the drug shops being generally closed on Sunday, and they recommend that all citizens should assist to carry this regulation into effect.

[For the Religious Intelligencer.]

ARDENT SPIRITS AND CHOLERA.

MR. EDITOR.—At this time of universal alarm, on account of the dreadful pestilence which has been commissioned by the Most High to scourge the nations of the earth, it becomes us all to search for the causes of this visitation; and, so far as those causes are ascertained, to apply such remedies and preventives as the light of science and revelation clearly point out. It is well known that the Cholera first made its appearance in India, in the year 1817; and that since that period it has visited almost every country on the continents of Europe and Asia. It has been estimated that about fifty millions of human beings have already fallen victims to this disease on the other side of the Atlantic; and now it has come fresh from this dread slaughter, to sweep off its miserable victims in this Western world.

The observation of medical men and others, wherever the disease has appeared, gives united testimony to the appalling fact, that intemperance, in whatever form it exists, and especially the use of ardent spirits, is almost certain to deliver its wretched subjects over to the unsparing destruction of Cholera. It is not probably an extravagant estimate, that of the whole number who have been swept into eternity by this fatal plague, seven eighths have been addicted to the use of intoxica-

ting liquors or drugs. What an immense army of recruits for the pit of eternal despair! Who can contemplate this dreadful fact, without a shudder of horror? Who can think of this but for one moment, and then dare attempt to drown the reflection in the drunkard's cup? Where is the man who can deny that intemperance is the highest qualification for Cholera?—And yet what man is he who will dare continue the practice of drinking ardent spirits, and risk the almost certain consequences, as if in bold defiance of the Almighty?

The unerring certainty with which the Cholera has hitherto sought out the miserable victims of intemperance, and fastened upon them its deadly fangs, one would think was enough to cause the whole army of drunkards to pause in their mad career, and fly for refuge to the sanctuary of regular habits. And yet, with the alarming consequences staring them full in the face, it is to be feared that many will persist in their course, and force their way down to eternal perdition, in spite of the most awful warnings which God in his providence is sounding in their ears. I have been accustomed to consider the efforts which have been in progress for a few years past, for the suppression of intemperance, as tly efforts; and I have looked upon those who have opposed this cause, and continue to travel down the drunkard's road to endless ruin, as in an eminent degree unworthy against the clearest light and knowledge. It has seemed to me that every effort which benevolence could make, had been tried—that every argument which could be drawn from reason, experience, and even from Holy Writ, had been placed before these deluded wretches; but all in vain. They seemed determined on destruction; and to my mind it seems not an improbable conclusion, that the Cholera has received a special commission from the Most High, to hasten and make more sure that destruction.

To those who furnish the drunkard with the poison which insures his temporal and eternal destruction, this subject addresses itself in the strongest light. You, my friends, who deal in intoxicating liquors, incur a fearful responsibility—a responsibility awful and heavy at all times, but doubly so at this moment. You have the concurrent testimony of the most enlightened and experienced physicians in almost every nation under heaven, that the consumers of ardent spirits are sure to be found out and seized by the Cholera—and that it almost universally proves fatal, when fastened upon such persons. And still you continue this unholy traffic. And will you, for the sake of a little gain, become accessory to the murder of the souls and bodies of your fellow-men? Do you attempt to excuse yourself, by saying that if you did not commit this great sin, others would? Is this a sufficient excuse? Suppose one of your neighbors was passing your store, and you plunged a dagger into his heart—would you excuse yourself from the charge of murder, by saying, that if you had not killed your victim, he would have met death the next moment at the hand of another person, whose arm was lifted to strike the fatal blow? Would this excuse save you from paying the forfeit due to the outraged laws of your country? And will an excuse which would not be received in an earthly tribunal, avail you at the bar of "him who judgeth both the quick and the dead?" O, my friends, abandon this unholy traffic. Cease to deal in human blood. To the Christian grocer I would say, beware! lest the blood of souls be found in your skirts! W.

[For the Religious Intelligencer.]

TO THE CHRISTIAN PUBLIC.

When a gratuitous agency for a great benevolent object is undertaken, and the charities of Christians are appealed to by one who gives his time and efforts to that object, to perhaps three or four times the amount of the largest individual subscription, it will readily be seen that he does not call upon others to practice self-denial without himself practicing some.—With such views and prospects, the subscriber is now about to

engage, before his return to Illinois, in the business of taking subscriptions in this and neighboring States, for the erection of a Church in Carrollton, Green co. From a residence of nearly two years, he knows well the wants of that county and its claims upon public attention. A sense of duty impels him—duty to the thousands now living there—to the tens of thousands which in a few years will inhabit that fertile county—and to the millions which the rich fields of Illinois will support at no distant day.

Green co. (of which Carrollton is the shire town and the only town properly so called) is the third county in population in Illinois, and contains about 8,000 inhabitants. No county in Illinois is upon the whole superior to it. It has an uncommon supply of mill seats. It is near market and has the benefit of the Illinois river. The supply of building-stone and coal is ample. The timber land and prairie are more equally distributed than in most counties, and the soil is superior to that of many counties and as good as any in the United States. Beautiful and fertile as the county is, probably not more than one fifth of the land is owned by individuals. The rest is in market at the usual Congress price, i. e. \$1.25 per acre.

Carrollton is beautifully situated in a long prairie, which extends eastward to the Grand Prairie. It is near the center of the county and about 12 miles from the Illinois river. It is 60 miles north of St. Louis and 33 south of Jacksonville. It now numbers a population of 500 within a compass of less than half a mile, and is almost daily increasing in population by immigration. Perhaps no inland town in Illinois is more favorably situated or destined ultimately to contain more inhabitants. It is healthy, and is surrounded by land of unbounded fertility. It will ultimately possess great wealth, though now, as is usual in Illinois, it has very little. It can have no commercial rival on the Illinois, as Jacksonville and other inland towns have. The Illinois bottom lands in Green co. are 4 or 5 miles wide, and are annually overflowed. Carrollton has nine stores, and is the residence of most of the professional men and merchants in the county.

About one year since, a church of 14 members was formed in Carrollton, which consists principally of emigrants from New-England, and is distinguished for the enterprise and intelligence of its members. A happy influence has been exerted on community and some souls have been converted. A Sunday school has been with great effort kept up for two years, though it has been obliged to wander from one part of the town to another, very much to its injury, for want of a fixed place of meeting. The Tract distribution is attended to every month by the ladies of Carrollton—and nearly every benevolent institution has advanced since the church has been formed. But it is still with that church a doubtful struggle for existence. I could fill many sheets with a recital of the trials which they and their minister have encountered—such trials as most Christians here can have no idea of from their own experience. I will dwell however only on one; and that is the want of any certain and suitable place for religious meetings. We have usually met (*when we could get it*) in a blacksmith's shop, built of logs and fitted up as a school room. Even this we can enjoy only a part of the time, as other denominations lay a claim to it which we must regard, or be involved in a quarrel, which I am happy to say has not yet been the case. Rev. E. Jenney, who is now supplying the Carrollton church, preaches in this little log hovel when the above mentioned cause does not prevent. Poor as the place is, yet God has often been, and I trust is still there present when his people meet for his worship. To one who has lived in Illinois no explanation of the reasons of our being unable to procure a better place would be necessary. A prominent one is the difficulty of getting and getting together materials for building in a country where there is no market, and every thing is done irregularly and in a piece-meal way. The friends of religion in Carrollton have in general, in proportion to their means,

subscribed as much towards building a house of worship as any Christians I ever was acquainted with. One single female in moderate circumstances has subscribed \$30. About \$500,—perhaps more, may be realized from Carrollton, provided assistance is afforded from abroad. Nearly \$500 is already subscribed there. A plan of a meeting-house has been formed, to be 40 feet by 60 and to cost from \$1,000 to \$2,000. The sums subscribed are given on the condition of our erecting a house of this size, and it would be folly to build one so small as not to accommodate the audience that would choose to attend, as has been the case in Jacksonville. Moreover we can obtain little or nothing for a small and temporary building—either in Carrollton or any where else. A secure possession of the house is ensured by the fact, that 3 out of the 5 Trustees chosen are, and are ever to be members in full communion with the church. If now \$1,000 can be raised among our friends in the Eastern States, we can have a house. If not, our Sabbath schools and other benevolent institutions in that county, and our church itself must languish, or what is more probable, become extinct, as has been the case with one neglected church within 50 miles of Carrollton. A missionary may be willing, as some of us are, to live on a scanty pittance of less than \$300 per year, though our work is nearly twice as arduous and toilsome as that of ministers here. But a meeting-house cannot be built without money: and most of us cannot buy our meeting-houses out of our own pockets, as one missionary in Illinois did. Sunday schools, Bible and Tract Societies, in the valley of the Mississippi—however splendid and expensive the efforts made to form and support them, will be as permanent as the withered grass on our prairies which the fires of autumn yearly sweep over,—unless temples to the living God are built up in important and growing centers of influence. It would indeed be an imposition upon the Christian community to ask for aid except for such places—or even for such places except there is an imperious necessity—and no prospect of the cause of religion being built up without this aid. The success of that noble institution, the Illinois College, to which the East has given its tens of thousands, depends much upon the building up of intelligent Christianity in the few prominent towns which we have in Illinois, where the principal influence of the State is concentrated.— Assistance has been given in the erection of neat meeting-houses in Springfield and Jacksonville, the Shire towns of the first and second counties in population in Illinois. The results have been most happy—particularly in Jacksonville, where no revival of religion was enjoyed until the church were assisted to build a regular house of public worship. It is truly a waste of funds to give *exclusively* for general objects of benevolence, and neglect bestowing any thing however much needed for any local object: to advance which may be, in some cases, essential to the permanent success of every general plan of benevolence through a wide extent of country. Sunday schools, Bible, Tract and Temperance Societies, (of which last Green co. has several,) must be *localized* or have no existence—and they will soon have no "local habitation," no, not even "a name to live," if the church of God is not built up.

If any one doubts whether Christians ever ought to give any thing for building churches in new settlements, let him look at St. Louis, blessed with a flourishing church—supporting the Gospel unaided—and giving its thousands for religious objects. A few years since, and a little church there cast itself upon the liberality of the Christian public in the same way that the Carrollton church is now doing. Had it not been aided in building a meeting-house, it would probably have been extinct ere this: the revival of last winter in which more than one hundred souls were converted, might never have been. A second church, it is expected, will soon be built up there—and St. Louis, instead of diffusing almost unchecked, as it once did, the miasma of spiritual death, is doing much to bless and save the fairest portions of the great valley of the Mississippi.

I will only add, that as the amount needed is only about \$1,000, small sums, such as I trust can be given without greatly interfering with any of the widely extended charities of the day, will materially aid the object—and if the pledge is only definite, the payment of the subscription may be deferred five or six months, in case any should prefer it.

HENRY HERRICK.

New-Haven, July 25th, 1832.

DEVELOPMENT OF THE CHRISTIAN CHARACTER.

The last number of the National Preacher contains two sermons on this subject by Rev. Albert Barnes, of Philadelphia. If there was nothing else to recommend them but the name of the writer, they would be sought after by many who have heard of his *unrighteous persecutions*. But it matters not by whom they were written; they are of no ordinary character. The subject is practical and of vast importance. We have not time to review them, and have only room for a few disconnected extracts.

MATT. v. 14, 15, 16.—*Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your father which is in heaven.*

This passage of scripture implies that there is a difference between Christians and other men. It is a radical and permanent distinction as regards their principles of action. My object—says the writer—is to show that this difference *will manifest itself in the life*.

We make a few quotations from under the 2d head:

That the world is fitted to develop the principles of men, and eminently those of the Christian.

The plan of God in his moral government is to test the character; nor are any rewards conferred until the character is ascertained. The whole arrangement of his moral government is such as to show what man is, and such as to make the sentence of the day of judgment be seen to be just. Men are suffered to become learned, to see whether they are disposed to employ their learning for the welfare of the universe.—They are suffered to accumulate wealth, that the native propensities of the heart may be brought out.—Objects of fame, of ambition, of pleasure pass before the mind. It is not that God may *know*, but that a fair trial may be made. Before that trial shall be made, a sentence of condemnation would appear to be unequal. When man has been fairly tried, when virtue and vice, heaven and hell, honor and dishonor have been fairly brought before him, it is right that God should address him, and say to him, Bear that character with you to eternity.

Again. The organization of the world is adapted to develop the character of the hypocrite. Were true religion less decisive and less powerful, it would be more difficult to determine on the character. But religion is designed to produce a thorough change in all the man. It becomes then a matter comparatively easy to determine the character of those whom the Saviour describes as neither cold nor hot—those that have a standing among the professed people of God, and yet in works deny him. In a world like this, and in a community organized as the Christian church is, man never need mistake his own character. It is not the fault of God if men are deceived. So decisive is the Gospel that it must, and will, produce the effect of testing the man. He that is not with me, said the Saviour, is against me. Look at any instance of a hypocrite in the church, and there will occur occasions when his character shall be fully tried, and when it shall be seen whether he is willing to surrender the world for the sake of the Gospel. Judas must find an occasion to manifest his avarice, and sunder the slender and feeble bond by which he was united professionally to the Saviour. It was done, and he fell. He *had his price*: and such was the paramount ascendancy of the love of gold in his heart, that for thirty pieces of silver—a price at which religion has been often sold—he was willing the Lord of glory should die.—Achan must find an occasion in which his prevailing principle should be tested. The occasion arrived, and

for a wedge of gold, and a goodly Babylonish garment, he exposed the camp of Israel to the vengeance of God. In the case of Ananias and Sapphira, the same principle was again to be developed—and their lives paid the forfeit of the accursed love of gold in the church. * * * * *

Again. The organization of the world is such as to bring out the character of the sincere Christian, and one grand point of God's moral government was so to shape the economy of human things as to open the finest field for its display. Religion starts into life principles of action that are ultimately to have the ascendancy in the soul. It calls up dormant powers—awakes new energies—urges to conflict with the powers of darkness—and bids man grapple with invisible and most mighty foes. Let any Christian contemplate for one moment the situation in which he is placed, and then let him ask, whether this organization does not contemplate the fact that his piety will be developed. What is religion? It contemplates the subjugation of his native propensities—the overcoming of his evil passions—the purification of a corrupt heart—the discipline of a vain, and wayward, and rebellious mind. It demands that chastened and serious feeling should take the place of frivolity—prayer, that of thoughtlessness—the love of God, that of the love of fashion—and delight in the scenes of devotion, the place of delight in the scenes of amusement and vanity. Can these exist, and not be manifest? And is it not the very nature of godliness that it should stamp itself in the life in letters indelible and legible by all men? * * *

Again. There is enough of *affliction* in the world to try the Christian. Nor is there one of us who, in the course of our lives, shall not have full opportunity to show what we are in times of trial, bereavement, and wo. God designs that there the Christian principle shall triumph; that it shall be fully equal to all the pains that we may be called to endure. He *varies* those afflictions to bring us fully and fairly out. Now he takes away our health, to see how we will bear protracted disease; now he removes our property, to see how we will bear the loss of an idol; now he cuts down the child of our hopes, and tries whether we will be still and know that he is God; and now he opens before our own view approaching death, to try whether we have confidence enough in him to commit our departing spirit to the guidance of his unseen hand. In all these scenes it is designed that our piety should shine forth with a benign and pure effulgence—brightening like the beams of the morning, and burning with intenser ray like the sun as it ascends above the clouds, or looks forth from the tempest to ride the meridian sky.

God has placed us in a world eminently adapted to call forth the peculiar principles of the Christian; and in a world too, where, if those principles are not called forth, it is full proof that they do not exist. See a race of sufferers; a world of mourners; entire tribes of sinners. Christians, you hold in your hands that gospel which will send peace around the globe—that glorious gospel of the blessed God that may enlighten all nations, alleviate every sorrow, comfort every mourner, and change the aspect of every kingdom and tribe of men. Nor can you be inactive, or undecided on this subject. Every time this great question is presented to you, in whatever form, it calls on you to act. Every plan of benevolence that is submitted to you affords an opportunity to test your character, and will actually develop that character. And as if God would present to his people the *highest* possible inducements to devote themselves to the good of men, he has placed before them an entire world of sufferers and sinners, that they may make full proof of their Christian principle. As if he would excite them in the highest manner, he has foretold brighter days of the church, and assured us that times are advancing that shall correspond with the deepest desires of the people of God.

And as if he would set his seal to the expression of Christian feeling in regard to the pagan world, he has followed the efforts of his people with a signal blessing. Now it was precisely this state of things that called forth the burning ardor of Paul. Nay, more, it was the view of the deep guilt and woes of suffering man that moved the Son of God with compassion, and led to the self-denial of his ministry, and the agonies of the garden and the cross. I need not add, that if the woes and dangers of man found their way to the bosom of God's own Son, it is not to be wondered at that they should find their way also to all who are his followers. Can a man be a Christian whose bosom does not respond in this to the feelings of the Lord Jesus? If I have read the oracles of religion right, he cannot.

Once more. Every Christian is placed amid domestic scenes and circles of friendship that will bring out his character. You have a child unrenowned. That child will soon stand at the bar of God. Nay, that child shall tread the deep profound of the eternal world, and live for ever. Need we put to a Christian parent to excite his interest, the question whether that child shall live for ever in heaven or in hell?—There is a feeling in a Christian bosom that anticipates this question, and there is much in the situation of that child to bring the Christian out and develop his character. You have a parent who has watched over your infancy, and been always kind; but that parent is not a Christian. Can there be any thing among mortal men so fitted to call forth deep feeling in the youthful Christian bosom as the sight of the parent's venerable locks, and the feeling that that parent is going unrenowned to the bar of God? You are a brother, or a sister, or a friend. The leaden, slow-moving ages of eternity are before your unconverted friends; and what in all the universe is better fitted than this to call forth all the Christian within you to humble and holy effort to save those friends from the deep shades of eternal night? You are members of a Christian church. Does it slumber? Have the shades of a heavy night fallen on our eyelids? Are there hundreds who have no professed interest in all that the Redeemer has done to save them? Are they unrenowned, unpardoned,—what is, alas! most deeply melancholy—unconcerned, and unalarmed? They go to eternity, and they appeal to the Christian to put forth all his efforts to save them from death. You live in an age when your influence in the cause of revivals and Christian benevolence may be felt around the globe. The utmost pagan tribe; the blackest, foulest cell of guilt, and filth, and woe; the darkest dungeon of depravity on pagan soils may be reached by your benefactions. A revival of religion in any church, such as existed in the day of Pentecost, might be felt in its influence in all this land, and in every land. The development of your Christian principles, my fellow-members of the church, is what the world demands, and what the Saviour who died asks of you. If his death will not do it, there are no motives in the universe that will. There is no other blood; there are no other groans; there can be no more such dying agonies.

(To be Continued.)

STATE OF RELIGION IN MASSACHUSETTS.

The following is an abstract of the Narratives prepared by the editor of the New-York Evangelist, who was present at the late meeting of the General Association:—

Berkshire Association.—Many of the churches have received more members during the last year than in any previous year, as the fruits of revivals that took place about a year ago. A pleasing revival took place at Otis, late in the autumn, which resulted in about 20 hopeful conversions. In Williamstown, a revival in the winter, conversions about 30, several of whom were members of the college. A still greater work

was at Pittsfield, numbering 130, many of whom were pupils in the Berkshire gymnasium and the female boarding school. There are in the county 4,000 Sabbath scholars. Most of the converts are from this class. Churches 25, of which 6 have no pastors; church members about 5,000.

Mountain Association.—There has been more or less special seriousness in every congregation. Sabbath schools are flourishing. The regard of the people for various objects of charity is rising. Temperance advancing.

Franklin Association.—Eighteen churches, 11 of them have pastors, and all of them have Sabbath Schools. During the intervals of public worship on the Sabbath, in some congregations, nearly the whole assembly remain together in the Sabbath school, attending to the word of God. More than half the churches have had revivals. There have been 13 protracted meetings. In several of the congregations, one fourth or one third, and in one more than half of the whole population belonging to the society are members of the church.

Hampshire Association.—21 churches, 18 pastors.—Every church has had a revival, 800 added to them, the largest number 146. There has been a corresponding increase of piety and benevolence, \$1,600 has been contributed for home missions, and \$3,000 for foreign missions; more than 4,000 Sabbath scholars. These schools have shared largely in the revival. The Sabbath is less desecrated than formerly. The National Circular on Temperance has been placed in every family, and has brought out 3,000 to join the Temperance Society, making the whole number of members about 8,000.

Hampden Association.—21 churches, 14 pastors;—about one half have experienced revivals, and considerable excitement has existed in the others. The number added in 1831, was 490. In Monson Academy about 30 young men are preparing for the ministry.—Sabbath scholars, 4,676. Contribution to religious charities much larger than in any former year.

Brookfield Association.—18 churches, almost without exception blessed with revivals. Protracted meetings have been general. Very few have been gathered in who did not previously abstain from ardent spirits.

Harmony Association.—11 churches; all but one have experienced revivals. The whole number added in 8 months, was 600. Protracted meetings in all, with good results.

Worcester North Association.—Several of the churches have come more directly under the influence of truth. Six of the churches have been gathered recently.—Protracted meetings in most of the churches, and much blessed.

Middlesex Union.—12 churches, all of which had been driven out from the house of God, and all had built, or were building, new places of worship. They were as coals of fire raked out from among the cold embers of Unitarianism. Congregations had been increasing the last year; some of them rapidly. In the Sabbath schools, 260 had been born of God. One thousand seven hundred dollars contributed to the cause of Christ. Revivals in almost every church connected with protracted meetings. The hopeful converts reckoned at 500. Only one man in our churches is still engaged in retailing ardent spirit.

Middlesex South Association.—8 churches; 4 ministers have been dismissed since the first of January.—During the year 1831, each one enjoyed a revival, connected with protracted meetings. Added to the churches, 260. Whole number, 1,068. Most of the churches are of recent formation, and several have had to build houses of worship at great expense. No merchant in their communion is guilty of the crime of selling ardent spirit.

Andover Association.—15 churches, 4 ministers dismissed last year. Nearly all had revivals, and large

accessions. In Lowell the revival had continued more than four years without interruption. And not only the place, but the whole community had been blessed by it. Young people coming there from other places, in connexion with the manufacturing establishment, had been converted and sent home to do great good. Woburn had enjoyed a revival for six years, with little interruption, and upwards of 400 members had been added in that time.

Haverhill Association—16 churches, but one half are in New-Hampshire. All but one have pastors, and nearly all have had revivals. The work had been rapid and short. Few were awakened except at protracted meetings. Many of the converts are from the higher walks of life, and not a few from the open opposers of evangelical truth. West-Haverhill church lost their meeting-house, and their parish fund, amounting to \$12,000. Andover Theological Seminary has 153 students on its catalogue, besides resident licentiates.

Many evils are still prevalent. Sabbath breaking is entirely unchecked. Church members still drink and sell ardent spirits. And very much remains to be done.

Essex Middle Association—15 churches, 12 pastors; 800 added, and probably 200 converts more remain to be received. Seventy hopeful converts in Miss Grant's school in Ipswich, who have mostly joined to the churches where they have their homes. Revivals in all the churches.

Salem and Vicinity Association.—Revivals, which have gone through the churches, commenced at Lynn. From 800 to 1,000 have been added. The revivals have materially changed the relative proportion of males and females in the churches; protracted meetings seemed to overcome the world in the midst of the men; and every thing gives token that the churches are preparing for a richer harvest. It is found that Unitarianism yield much less to the powerful influences that accompany protracted meetings, than the equally fatal error of Universalism.

Suffolk North Association—12 churches, all supplied with pastors. Considerable attention in ten of them. In the four churches in Boston, 200 have been added. Whole number added is 250.

Suffolk South Association—10 churches, 2 destitute. All more or less favored with revivals. Members 1,726, additions 200. Three have been driven from their meeting-houses, but in general the asperity of opposition is abated. Sabbath scholars 1,400.

Norfolk Association—15 churches, united and prosperous; pastors united in doctrine and effort. Have felt the strong arm of heresy, but are now strong in the faith. Some of the members give by system, the whole of their income for religious purposes. Several churches make temperance a term of admission. The churches in Dorchester and North-Bridgewater have enjoyed for years an almost constant revival. The churches report 600 hopeful conversions in the last six months.

Taunton and Vicinity Association—10 churches.—The ministers all walk by the same rule, and have no divisions. A great moral change has taken place here within a few years. All the churches have been blessed the last year. In one little parish of less than 400 souls, over 100 have been hopefully converted. It is believed the time is near, when all the churches will become temperance churches. Several are so already. The Sabbath is much rescued from profanation.

Old Colony Association.—There has not been such a general attention to religion through our churches as might be called a revival. But the standard of piety has been raised, and nearly all have received accessions. Churches 12, members 1,400, additions 170. Sabbath scholars 1,250. Old colony church newly formed.

Pilgrim Association—7 ministers, 5 of them pastors, all blessed with the special presence of God. Forty-

five have made profession of religion on the very spot where the pilgrim fathers first landed. The whole number added to the churches is 153.

[From the Christian Spectator for June.]

FACTS ILLUSTRATIVE OF THE EFFICACY OF PRAYER.

That eminent woman, the wife of President Edwards, during her residence at Northampton, was deeply affected in view of the low state of piety in her soul. She felt that she "needed more holiness;" and she set herself to seek it with intense desires.—She devoted several days at different times, to fasting and prayer, and to a renewal of her covenant with God. The result was, the most extraordinary manifestation of the divine favor, and such feelings and enjoyments as at times quite overpowered her physical frame. It seems that other members of the church had similar exercises of mind about the same time; and this was followed by one of the most remarkable and extensive revivals of religion in this country. This will probably call up in the readers' mind, the following passage. "Restore unto me the joys of thy salvation, and uphold me with thy free spirit; then will I teach transgressors thy way, and sinners shall be converted unto thee."

The next fact to which we refer is the great work of God at the kirk of Shotts in Scotland, in the year 1630. Under one sermon about 500 souls were hopefully converted. This was on Monday, after a communion season, and after a whole night spent in prayer by Christians. Mr. Whitfield speaks of a similar engagedness in prayer, as attending the great revival which took place in Scotland under his ministry. At some places where meetings were held, they were followed by nights of prayer; and he remarks that on one occasion, he could scarcely walk out in any direction at a late hour of the night, without stumbling over some one engaged in prayer.

In a revival which occurred in the state of New-York during the last year, it was stated in a religious periodical, that while Christians were praying together at a late hour of the night, a wicked man who had retired to bed was so troubled in his conscience that he could not sleep. He arose and found his way to the prayer meeting, where he soon surrendered himself to God.

A pious father and mother in Philadelphia were distressed by the conduct of a daughter who was devoted to worldly vanities, and who, in opposition to their wishes, had gone twenty miles into the country for the purpose of attending a ball. They determined to spend that night in praying for her. After returning to her lodgings from the ball, she laid herself down to sleep, and dreamed that she was sinking into hell! She awoke much agitated. Falling to sleep again, she dreamed the same thing a second time, and awoke still more alarmed. She went to sleep the third time, and again she dreamed that she was actually sinking into hell! She could sleep no more. Strong convictions of sin now succeeded to thoughtless gaiety, and early in the morning she took the stage and returned home, where she soon experienced a happy change, and united with her parents in praising the Lord for redeeming mercy. This account the writer received from her pastor.

From the Boston Christian Herald, we extract the following narrative: A gentleman in that city had an impenitent son in Vermont, for whose salvation he felt extremely anxious, and calling on some brethren of the church, made known to them his feelings, and requested them to go with him and pray that his son might be converted to God. Not long after this the son knocked at his father's door in Boston; the father opened the door, and his son on seeing him exclaimed weeping, "I have come to see you, that you might rejoice with me for what the Lord has done for my soul."

His father inquired at what time his mind was first arrested? He replied, on such an evening, about eight o'clock. His father remembered that it was the same time at which he and his brethren engaged in prayer for his son. Similar facts may be seen in Gillies' Historical Collections.

A writer in the Albany Journal and Telegraph states the following fact: Six pious young men engaged to offer united prayer in behalf of six of their impenitent friends. The latter often gave and received the counsel of the ungodly, and sometimes were seen occupying the seat of the scornful. The six pious young men met steadily to pray, and each had one of the other six assigned him as a subject of private prayer and of direct personal influence. In the course of a few weeks, five out of the six impenitent young men became hopefully pious.

In the Presbyterian church in the District of Columbia, at a small prayer meeting, composed of some of the male members who met once a week, about twenty individuals were named as subjects of special prayer; all of whom, with one or two exceptions, have since made a profession of religion. In a neighboring town a similar fact occurred in a revival still more recently. Facts of this nature might be multiplied to almost any extent.

[From the New-York Journal of Commerce.]

DO THEY NOT SERVE A HARD MASTER?

MESSRS. EDITORS,—I write for those who believe there is a God, and acknowledge the claims of a pure morality. I am also one of those who for years have been making some feeble efforts to withstand the current of vice in this city, by the salutary restraints of law in checking its more violent out-breakings, and pre-eminently by diffusing knowledge, human and divine, among all, especially the young, and endeavoring to bring them under the influence of the pure gospel of Jesus Christ. A large portion of our community have indeed been blessed under these influences, and are blessing others wherever their own influences are felt. But still, the current of vice in its most odious forms has rolled wide and deep in this city, and with all but resistless sway. Whatever has been done to prevent the desecration of the Holy Sabbath, to close our three thousand dram-shops, to remove the sinks of licentiousness and pollution, spreading moral desolation and death over the rising hopes of thousands,—has been met with a resistance worthy of a better cause. If you have presented the strong claims of morality and religion, you have been branded as bigots, and as seeking to abridge the liberties of men from the basest motives. If you have attempted a direct inroad upon intemperance and licentiousness, they have bespattered you with abuse, and cried aloud that they will endure none of your interference. If you have appealed to the strong arm of law, even she has stood abashed, for she was controlled by the votes of the licentious and dissolute. The reckless multitude even called in the aid of the public political press to pay them her daily visits, prostituting herself to their insatiate pleasures, and sanctioning their crimes in her authoritative tones.

God had seen in heaven, and has come in terror to vindicate his own insulted name. And now, with a characteristic self-immolation, they are adding fuel to the fire which man cannot resist. They not only drown themselves in dissipation to hide the destroyer from their view, but they call in their physicians, their medical counsel, and their public press, to sanction the moderate use of the intoxicating cup, as their preventive and their remedy,—the only sanction which the most ruinous excess ever dreamed of desiring. And thus the work goes on, peopling the "Potter's Field"

with a hundred corpses per day, and new fuel is each day added to the flame. We envy not those who have directly or indirectly countenanced or abetted the intemperance or licentiousness of our city, the visiting of conscience which they must experience, if such a monitor has yet a voice within them. We envy not those blessed spirits, who, after struggling against the tide of corruption in all its forms, are now called by the voice of philanthropy and religion to minister to the wants of unparalleled suffering. We hear no joy in the fact, that as the pestilence rages among the abandoned, many of our peaceable and virtuous citizens here and there must fall its victims. We reproach no one. We censure no one. But that the patience of Heaven can be exhausted, and that God is declaring in thunder his controversy with pollution and crime, the madness of skepticism itself scarcely can question.

The Montreal Minerva of Friday, states that among 350 members of the Temperance Society in that city, there had been but one death. This fact speaks volumes.

Temperance Reform.

A LOOKING GLASS.

EXTRACTS FROM THE DIARY OF A RUM-SELLING PROFESSOR OF RELIGION.

Providence, May 23, 1832.

MR. GOODSELL,—I need not tell you how the manuscript of the following diary came into my hands.—You will see enough of the character of the writer to form an opinion, in the following lines. I will only state, that I have selected from his diary the following extracts, which you will observe, is dated Jan. 1828. The next extracts will be from the same month in 1829, 30, 31, and 32. I think that these months are the most fruitful of incident of any others in his whole diary. Yours, &c. G. R. B.

Saturday night, Jan. 5, 1828. I have just cast up my profits for the week, and find that my business is rapidly increasing—profits on liquor alone are sufficient to defray all my family and store expenses.—Wonder how men can talk about giving up the sale of ardent spirits, when it is so profitable. For my own part, I feel that I have got a family to provide for: and if I do not look out for them, "I shall deny the faith, and be worse than an infidel," as St. Paul says.

Sunday, 6th. Got up bright and early. Could not help thinking that if my shop was open from 5 to 6 this morning, I might make at least 2 or 3 dollars—sufficient to pay my subscription for the support of my minister. Attended divine service forenoon and afternoon. Wonder what the minister meant, when he said, "Christians must set the example and abstain from all ardent spirit." Surely he did not mean to attack my respectable business. If he did I shall resent it.

Felt quite gifted in my exhortation in our evening conference—I talked considerable about the depravity of the human heart, and the coldness and luke-warmness of the Church—hoped that we should no longer set such bad examples before the world—for my part resolved to live so no longer. Elder B. looked at me with surprise, and shook my hand and said he was glad to see my remarks so pointed.

Monday, 7th. One! two! three! four! five! six! glasses marked down to squire N. to-day. He is really an excellent customer. How civil! how agreeable! a year ago he would hardly deign to enter my shop. I saw several rods of his meadow wall broken down to-day, and also that his house was badly out of repair. Let me see; my mortgage on neighbor B's estate is out in a fortnight. Shall hate to deprive him of his homestead, but justice to my family demands it. Elder B. called upon me to-day, and said he hoped I should carry my good resolutions expressed last evening, into effect. Wonder what he meant.

Tuesday, 8th. Neighbor B. sent his boy over with his jug to-day, for a gallon of rum. I could hardly bear to refuse it; but he is owing me now largely on account, and I cannot, for my own family's sake, consent to run any more risk in trusting him. Squire N. called as usual to-day—paid up old scores and commenced anew. Several new customers—trade increases.

Wednesday, 9th. Neighbor B's wife called to-day—requested an armful of wood and some meal.—Poor woman! I pitied her, she looked so downcast. Said her husband was sick at home; unable to leave his room. Hope he will be able to redeem the mortgage on his farm. Squire N. and young S. called as usual. Business fair.

Thursday, 10th. Have been astonished to-day to hear that friend P., the tavern keeper, has *knocked down his bar!* I always thought P. to be a strange chap, whenever I talked to him about his soul; and this act of his has proved him to be a greater fool than I thought he was. However it will be for my interest. Don't know what men mean when they talk about temperance; am sure I am temperate in all things.

Friday, 11th. Squire N. and young S. got to fighting in my shop to-day, over their glasses; and in the midst of it, the father of young S. entered; gave me what he called a "blowing up for my hellish business," and called me sundry other hard names which I bore with Christian meekness, and then left the shop, dragging his son after him. Am sorry that my neighbor S. got so "miffy"—but can't help it—must look out for my family.

Saturday, 12th. Squire N's wife and daughter, a beautiful girl of 18, called at my house to-day; begged and entreated me not to sell squire N. any more liquor. Mrs. N. is a sister in the church—how pale and care-worn her countenance is. She wept bitterly when here—endeavored to console her; but could not promise. Astonishing why people will make such absurd requests; as though I was to blame for her husband's misconduct. Neighbor B. crept over to the shop to-day, and begged for a glass. Told him I could not trust him; that he must pay me what he owed me, or I should take his property; at which he wept like a child. Pitied him, but could not help him. Trade increases—must pull down and build up larger.

Sunday, 13th. Family prayers always on the Sabbath; not time to attend to it week days. Squire N. called just as I commenced the service, and wanted me to open the shop and fill his bottle; refused, but finally was compelled to oblige him. Attended divine service throughout the day. Conference in the evening; spoke freely upon our duties towards one another, and upon the advantage of having a

conscience clear of offense. Saw Elder B. and Deacon S. look at each other; what can it mean?

Monday, 14th. In my shop at day break; found squire N. and young S. at the door. Profits on my bar to-day amount to \$9 87 1-2. *Mem.*—execution on Major B's estate is out Friday—must see it attended to.

Tuesday, 15th. A meddling fellow whom they called *Hewlet*, has been lecturing in the adjoining village on the subject of temperance. Said that a man must have the heart of a fiend, to sell ardent spirits. Wonder if he knows I am a professor of religion.—Strange why he need trouble himself about other folks' business. Squire N. got completely "fuddled" at my shop to-day; had to carry him home; saw his wife weep as though her heart would break; pitied her, but must look out for my family.

Wednesday, 16th. Old Capt. P. called to-day; gave a mortgage on his farm, in order to settle my demands against his son Stephen. Said this son had cost him more trouble than all his other children together. Neighbor B's wife came over and begged hard for an armful of wood; said her husband was very low; perhaps could not live. Told her to go to the poor committee; they would assist her. Saw the tears roll rapidly down her pale cheek; conscience troubled me a little; but then I have a family to provide for.

Thursday, 17th. Elder B. called to-day; entreated me to give up the sale of liquor. Resented the Elder's meddling with my business; told him if he did not keep still I would be revenged. *Mem.*—Must call on the church to-morrow, and see if they will allow the Elder to insult me.

Friday, 18th. Execution against Major B. returned to day; for want of goods and chattles, then arrested the body of the within named Def't." Told his son who attempted to talk to me, that his father's imprisonment was just; the boy shed tears. Saw several members of the church; agreed to stand by me.

Saturday, 19th. Was called over to see Neighbor B. found him dying; could not stay long it was so cold; upbraided me as the cause of his miseries and death. Think he was most wickedly unjust; but then poor man, he had not his senses. Can't conceive that I am to blame, if I had not sold rum to him "*others would.*"

Sunday, 20th. Family prayers as usual. Neighbor B's death was announced from the pulpit. Saw the minister and every one of the congregation look at me. Exhorted in the evening conference as usual; met the eye of Sister N. Squire N's wife; they looked at me through tears; appeared surprised and agitated.

Monday, 21st. Mortgage on Neighbor B's estate is out to-day; will not press it until he is buried. Bought the Doctor's horse of him to-day and gave him up his notes. A good trade. The Doctor appeared to have drank very freely.

Tuesday, 22d. Attended B's funeral; was surprised to find his family so very poor; had no idea before that he had pawned his last bed to me; told his wife after the funeral, that she must find some place to move, as the house was mine. Squire N. called as usual to-day; swore a little about the opposition of his wife.

Wednesday, 23d. Widow B. removed with her children to the poor house; saw them as they drove past the shop; shall not forget her pale, wan countenance soon; *ahem*, felt uneasy to deprive her of her home so soon; but then, she was so poor, could be better supported by the town than she could support herself. Elder B. told me to day, that a man who could oppress the poor was an abomination in the sight of God; agreed exactly with him on this point; but some how or other he talks too plain on some subjects; what right has he to ask if I have secret prayer? I pray all the time.

Thursday, 24th.—Stephen P. called to-day and commenced a new account. Told him what his father said. In return, Stephen resolved to get gloriously drunk as he called it, to pay the old man. Squire N. made seven visits to day; observed his hand tremble badly. Told him elder B. had insulted me; agreed to stand beside me. Doctor called several times to-day. His custom is increasing.

Friday, 25th. Had a temperance tract thrown into my store to-day; confounded insulting. Deacon S. said I had injured the cause of religion in my treatment of Widow B.; told him my conscience was free of offence; had a family to provide for, &c.

Saturday, 26th. Widow W. called to see me; entreated me not to sell her son any more liquor; said that he was daily growing worse, and treated his wife and herself with great brutality. Plague on these women and their tears, think I am alone to blame. Told her I was innocent; did not compel him to drink; if I did not keep it to sell, others would; offered to sympathize with her. She called me a cold calculating hypocrite! hard words for her to use; we'll see who'll smart hardest for it. Squire N. and young S. called several times to-day; Peter the blacksmith commenced a score. Judge D's. two sons called and paid up their old account.

Revivals.

PROTRACTED MEETING IN SHEPHERDS-TOWN, VA.

The following is an extract of a letter from the Rev. Mr. Hutchinson, pastor of the church. The truth presented in the remarks on Divine Sovereignty, in the closing paragraph, deserves the serious consideration both of those who preach the gospel and of those who profess to pray for the conversion of sinners. When will christians learn that it is not the sovereignty or decrees of God, but *their* unbelief and indolence and love of the world, which prevent the advancement of the Redeemer's kingdom on earth? They own it to divine sovereignty and grace that the gospel achieves a conquest over the hearts of so many in spite of all the obstacles to this work, presented by their unfaithfulness.—*Richmond Tel.*

"You will be gratified to learn that the Lord has again favored us with a refreshing from his presence, and sinners are anxiously inquiring for the life of their soul. The services of a seven days' meeting have just been closed, and the spiritual prospects of this church have been greatly brightened. This is the second time within a year that the Lord has visited us with a pleasing revival of religion; and added to his church of such as shall be saved. Ten new members

principally the fruits of former impressions, were received on the Sabbath embraced in our protracted meeting, and there is at present a cheering prospect that the fruits of the present season of awakening, will continue to increase the numbers of this branch of Zion for a considerable time to come. Pray that this church may deeply feel its privilege to enjoy a continual revival of religion.

Before I close this hasty communication, it may be well to remark that the hearts of christians were so much broken down before anything interesting was discovered in the congregation, that they appeared willing to relinquish every opinion that the sovereignty of God was the cause of the spiritual desertion and death that reigned over them. They seemed to yield that species of dependence which affords an apology for coldness and neglect of duty, and applies a soothing unction to the conscience in a course of unfaithfulness to God. Thus was the church in some measure disburdened; and the divine sovereignty, instead of weighing down the activity, and crushing the energy, of the people of God, became what it was designed to be in the church, a foundation rock upon which the christian might plant his feet, and run and not be weary, and walk and not faint. And we hazard the remark that revivals of religion will never become general and powerful in our churches, until christians will cease to indulge that kind of dependence which hangs a mountain weight upon the chariot of the Lord which builds a wall of adamant around the multitudes of the impenitent, and which would sink the church and the world to eternal perdition. A great revival of the work of the Lord will undoubtedly commence in all our churches, as soon as christians begin to feel that kind of dependence on God's sovereignty which shall make them fear, and tremble, and labor for the salvation of souls. The apostle proposed a true and scriptural dependence on God when through "stripes, and imprisonments, and cold, and watchings, and fastings," he pressed onward in his labors of love; exclaiming as he ran, "I can do all things thro' Christ which strengtheneth me."

REVIVAL IN COLUMBIA, S. C.

A Gentleman in Columbia, S. C. writes as follows to his friend in Charleston, under date of June 15th.

"I am happy to say that we have hear a very interesting state of things—the result, under God, of various and protracted efforts. The union meeting closed on Sabbath last, and Mr. Baker left us on Monday for Cheraw. Since then, the meeting has been continued by the Baptist brethren during the week, with increasing interest. Several of the students of college have been made hopeful subjects of the work, and appear to have taken a decided stand for Christ, and others are inquiring. Nearly one hundred persons, about half males, and most of them in the morning of life, are considered as having obtained a hope.

"The enemy is beginning to roar very loud, against four days meetings and protracted efforts, and he has good reason to be alarmed; and I trust that his kingdom in this place will fall like lightning, and that the blessed kingdom of the Redeemer will be established on its ruins. There will probably be not less than 50 who will unite with the Presbyterian church communion season in July.—*Charleston Obs.*

CLOTHING FOR EMIGRANTS.

We noticed not long since (see p. 83.) that the ladies of this city had prepared and sent on a quantity of ready made clothing to the sick and destitute emigrants in Canada, who were suffering so severely with the prevailing sickness. This act of disinterested benevolence was judicious and well timed—Like the wine and the oil of the good Samaritan, it has met the stranger in a strange land, and administered to the comfort of the widow and the fatherless in a way that greatly enhances the value of the gift. We insert below some extracts from the Montreal Gazette, together with the very kind letter addressed to the Ladies of this city. Our ladies, whose hands are almost weekly employed for the support of indigent young men in college—for clothing and feeding the out cast Greeks—and for the constant support of a number of schools in Smyrna, together with Infant, and Sabbath School, and other charities at home, will, no doubt, be surprised that so much should be the lot of a little effort that cost them nothing but pleasure in performing. But it evinces the generous feelings of kindred minds in Canada, who are engaged in the same heavenly work of doing good to their fellow men.

[From the Montreal Gazette of the 10th inst.]

We mentioned lately that the ladies in New-Haven, Connecticut, on receiving intelligence of the destitute state of the emigrants on the frontiers, had determined to prepare a quantity of clothing to relieve their wants; and we have now the pleasure of stating that three large boxes, containing 1250 articles of apparel were received in town yesterday. We have been favored with copies of the correspondences, accompanying this splendid token of the industry and generosity of the ladies of New Haven. We subjoin the letter of the Secretary, which, in short but comprehensive terms, directs that they shall be distributed in such a manner, as to effect the most extensive relief.

NEW-HAVEN, CONN.

SIR.—The ladies of New Haven have sent, through Mr. Peters, of New York, three boxes of clothing, containing 1250 garments, for the sick and distressed emigrants in Canada. The only directions they wish to give concerning them are, that they shall be distributed to the sick and destitute, in such a manner as to afford immediate relief to as many individuals as possible, in the present distressing crisis.

HARRIET B. SKINNER,
Secretary of Ladies' Committee.

The boxes of clothing were transmitted to Mr. Pierce, of St. Johns, by Alderman Peters, of New York (to whose charge they were entrusted by the ladies,) with a request that he would, in conjunction with Doctors Stevenson and Forrester, distribute them among such destitute emigrants as might be at St. Johns, on their way to the States. Mr. Peters sent on, at the same time, a draft for \$33, also raised in New Haven, of which he mentioned \$50 was contributed by the Irish inhabitants of the place, and from the proceeds of this draft he wished Mr. Pierce to pay the freight and other charges, and the balance to be expended in relieving distress.

We shall never again, adds the editor, pass through the beautiful town of New Haven, without an increased feeling of respect for its inhabitants, whose charity is not bounded by any narrow feeling of country, circumscribed by the mere ties of kindred, nor confined to such objects as are immediately brought under their consideration.

EMIGRANT AND SANITARY COMMITTEE.

At a meeting of the Committee elected by the citizens of

Montreal for Emigrant and Sanitary purposes, held at the Court House on the 9th instant:—

Mr. Gates handed in letters from Mr. J. C. Pierce, of St. Johns, John R. Peters, Esq. of New York, and from Mrs. Harriet B. Skinner of New Haven—announcing on behalf of a Society of benevolent Ladies of that place, a large donation of clothing for the relief of sick and destitute Emigrants:—also sixty-six dollars in money, fifty of which were contributed by the Irish inhabitants of New Haven.

The Committee acknowledge with admiration and gratitude this additional proof of the philanthropy and charitable disposition of our neighbors in the United States.

The Committee directed their Chairman to write, and return thanks for the before mentioned benefactions.

The Committee resolved, that a portion of the women's and girls clothing, so kindly sent for the use of the Emigrants, by the ladies of New Haven, be given for immediate distribution to "Les Dames de la Charité," to be distributed according to the direction of the donors.

PETER M'GILL, Chairman, pro tem.

The following letter to the Ladies, has been received by their Secretary.

MONTREAL, July 16th, 1839.

MADAM.—As chairman of the committee appointed by the citizens of Montreal for Emigrant and Sanitary purposes, the pleasing duty devolves on me to acknowledge the receipt of different packages containing 1250 articles of clothing, and sixty-six dollars, sent to our esteemed friend, Horatio Gutes, Esq. to be distributed amongst the friendless and destitute emigrants, and the widows and orphans who have been bereaved of their husbands and parents by the desolating sickness, which has, in so peculiar a degree, afflicted this city and environs.

The Ladies of New Haven who have so charitably associated themselves, will, I am convinced, be pleased to learn that their benevolent intentions are most cordially seconded by the Ladies' Societies of this place, who have kindly undertaken the distribution of this seasonable, and very ample supply of clothing, which will prove not only of immediate service, but will be the means of removing from these unfortunate people that repellid and unseemly appearance that on numberless occasions prevents their procuring an employment through the country; and where, in the sequel, by industry and sobriety, they will be enabled to acquire comparative independence and happiness. This obtained, I trust, that gratitude towards the benevolent donors of New Haven will find an ample space in their hearts; and that they will never cease to remember, that our common origin is but too strongly manifested by such acts of philanthropy, ever to permit any political circumstances that may arise, to sever the tie that ought to bind Englishman to American.

From myself, and my fellow laborers on the committee, be pleased to accept for yourself, and distribute to the benevolent Ladies Society of New Haven, our sincere thanks and respectful admiration. And permit me to subscribe myself, Madam,

Your Faithful and Obedient Servant.

C. J. FORBES, Chairman.

Letters received at the Office of the Religious Intelligencer during the week ending July 27, 1839.

George Bellamy, for T. Kelsey, Hyde's Factory, N. Y.; Satter S. Horton, for S. T. Vail, Southold, N. Y.; Samuel Hunter, Esq., for R. Kennedy, Maltaville, N. Y.; Joseph Speed, Esq., Caroline, N. Y.; George Mitchell, Bristol, Ct.; Andrew Benedict, Litchfield, Ct.; Ezra Noble, New-Milford, Ct.; H. & E. Phinney, Cooperstown, N. Y.; Samuel M'Estle, Berkshires Valley, N. J.; Mrs. Hannah Woodhull, Brookhaven, N. Y.; Henry Hubbard, for Dea. N. Hubbard, Mattituck, N. Y.; W. M. Beitz, Esq., Norwalk, Ct.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$3 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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